

Healing with Ruqya

From the Book and Sunnah

Translation

The One in Need of Allah

العَلَاجُ بِالرُّقْبَى مِنَ الْكِتَابِ وَالسُّنْنَةِ
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Healing through Ruqyah from the Book and the Sunnah

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In the Name of Allah the Most Merciful and Compassionate:

Introduction: The Importance of Healing through the Qur'an and the Sunnah

Indeed, all praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our own selves and from the misdeeds of our actions. Whoever Allah guides, none can mislead him, and whoever He allows to go astray, none can guide him.

I bear witness that there is no god worthy of worship except Allah alone, with no partner, and I bear witness that Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment.

"Peace be upon you and the mercy of Allah and His blessings, a great many blessings.

To proceed:

There is no doubt or uncertainty that healing with the Noble Quran and with what is authentically narrated from the Prophet, peace and blessings be upon him, of supplications (Ruqyah), is a beneficial treatment and a complete cure. Say, 'It is, for those who believe, a guidance and cure.' (1) And We send down of the Quran that which is healing and mercy for the believers. (2) And here, 'min' (of) is for the explanation of the genus, for the entire Quran is a cure, as in the preceding verse. (3) O mankind, there has come to you..."

(1) Surah Fussilat, Verse: 44. (2) Surah Al-Isra, Verse: 82. (3) See 'Al-Jawab Al-Kafi Liman Sa'ala 'an Al-Dawa Al-Shafi' by Ibn Al-Qayyim, pg. 20."

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." (1)

The Quran is the complete cure for all diseases of the heart and body, and the diseases of this world and the Hereafter. Not everyone is qualified or granted success in seeking healing through the Quran. However, if the sick person uses it properly for treatment and treats their illness with it in truth, faith, complete acceptance, firm belief, and fulfilling its conditions, the disease will never resist it. How can diseases resist the words of the Lord?

(1) Surah Yunus, Verse: 57.

The earth and the sky, which if it were sent down upon the mountains, would split them

apart, or upon the earth, would cut it into pieces. There is no disease among the diseases of the hearts and bodies except that in the Quran is a way to indicate its treatment, its cause, and the protection from it, for whoever Allah has granted understanding of His Book. And Allah, the Mighty and Majestic, has mentioned in the Quran the diseases of the hearts and bodies, and the healing of the hearts and bodies.

As for the diseases of the hearts, they are of two types: the disease of doubt and suspicion, and the disease of desire and error. And He, Glory be to Him, mentions the diseases of the hearts...

...in detail, and mentions the causes of its diseases and their treatments." (1) Allah the Exalted says: "And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed, that is a mercy and reminder for people who believe." (2) The scholar Ibn al-Qayyim, may Allah have mercy on him, said: "Whoever is not healed by the Quran, may Allah not heal him, and whoever is not sufficed by it, may Allah not suffice him." (3)

As for the diseases of the bodies, the Quran has guided to the principles of their medicine and their summaries.

(1) See: Zad al-Ma'ad 4/6 and 4/352. (2) Surah Al-Ankabut, Verse: 51. (3) Zad al-Ma'ad 4/352.

...and its rules. This is because all the principles of bodily medicine are in the Glorious Quran, and they are three: preserving health, abstaining from harmful things, and evacuating harmful corrupt substances, and inferring from that to all other individual cases of these types." (1)

"If a person were to properly seek healing with the Quran, he would see a wondrous effect in swift recovery."

"Imam Ibn al-Qayyim, may Allah have mercy on him, said: 'There was a time when I was in Mecca and I fell ill, and I could not find a doctor or medicine, so I treated...'"

(1) Reference: The previous source 4/352 and 4/6.

And I treated myself with Al-Fatiha, and I saw a wondrous effect from it. I would take a sip of Zamzam water and recite it upon it repeatedly, then drink it, and I found complete healing through that. Then I began to rely on that for many pains, and I benefited from it to the utmost. So I would prescribe that for whoever complained of pain, and many of them were quickly healed." (1)

"And likewise, treatment with the established prophetic Ruqyah is among the most beneficial medicines, and supplication, when free from obstacles, is among the most beneficial causes in repelling the disliked."

(1) See: Zad al-Ma'ad 4/178, and Al-Jawab al-Kafi 21

...and achieving one's desire. It is among the most beneficial remedies, especially with persistence in it. It is the enemy of affliction, defending against it, treating it, and preventing

its descent, or alleviating it if it does descend.) 'Supplication benefits against what has befallen and what has not befallen, so upon you, O servants of Allah, is supplication.' (2) 'Nothing repels decree except supplication, and nothing increases lifespan except righteousness.' (3) But here is a matter that one should be mindful of, which is that the verses..."

(1) See *Al-Jawab Al-Kafi*, pp. 22-25. (2) At-Tirmidhi, Al-Hakim, Ahmad, and Al-Albani graded it as Hasan. See *Sahih Al-Jami'* 3/151, no. 3403. (3) Al-Hakim, At-Tirmidhi, and Al-Albani graded it as Hasan. See *Silsilat Al-Ahadith As-Sahihah* 1/76, no. 154.

...and the remembrances (adhkar), supplications (du'awat), and seeking refuge (ta'awudhat) with which one seeks healing and is treated are in themselves beneficial and healing. However, they require acceptance and strength from the one performing them and their effect. So whenever healing is delayed, it is due to the weakness of the effect of the one performing them, or the lack of acceptance from the one being treated, or a strong impediment within them that prevents the medicine from taking effect. For treatment with Ruqyah (supplications) is based on two matters:

A matter from the side of the sick person, and a matter from the side of the healer. That which is from the side of the sick person is through the strength of their soul and the sincerity of their turning to Allah, the Exalted...

...and his firm belief that the Quran is healing and mercy for the believers, and the correct seeking of refuge upon which the heart and tongue agree. For this is a type of warfare, and the warrior cannot achieve victory over his enemy except with two things:

That the weapon itself is sound and good, and that the arm is strong. Whenever one of these is lacking, the weapon will not be of much use. So how if both are absent? The heart is ruined from monotheism, reliance, piety, and turning to Allah, and it has no weapon.

The second matter is from the side of the one treating with the Quran and Sunnah, that these two matters are also present in him." (1)

"And for this, Ibn al-Tin, may Allah have mercy on him, said: 'Ruqyah with the Mu'awwidhat (protective verses) and other names of Allah is spiritual medicine. If it is on the tongue of the righteous among creation, healing occurs by the permission of Allah, the Exalted.'" (2)

"And the scholars have agreed upon the permissibility of Ruqyah when three conditions are met:

1 - That it is with the words of Allah, the Exalted, or with His names..."

(1) See: *Zad al-Ma'ad* 4/68, and *Al-Jawab Al-Kafi*, p. 21. (2) *Fath al-Bari* 10/196.

...and His attributes, or the words of His Messenger, peace and blessings be upon him.

2 - That it be in the Arabic language, or in a language whose meaning is understood.

3 - That it is believed that the Ruqyah (supplication for healing) does not have an effect by itself, but rather by the power of Allah, the Exalted. (1) And the Ruqyah is only a means among means.

And for this great importance, I have summarized the section on Ruqyah from my book 'Adh-Dhikr wad-Du'a wal-'Ilaj bir-Ruqa min al-Kitab was-Sunnah' (Remembrance, Supplication, and Healing with Ruqyah from the Book and Sunnah), and I have added beneficial points to it, if Allah, the Exalted, wills. And I ask..."

(1) See: Fath al-Bari 10/195, and Fatawa of Allamah Ibn Baz 2/384.

May Allah, the Mighty and Majestic, by His Most Beautiful Names and Lofty Attributes, make it sincerely for His Noble Countenance, and benefit me by it, and benefit by it whoever reads it, or prints it, or is a cause in its dissemination, and all the Muslims. Indeed, He, Glory be to Him, is the Guardian of that and the One Capable of it. And may Allah send blessings, peace, and benedictions upon our Prophet Muhammad, and upon his family and companions, and whoever follows them in goodness until the Day of Judgment.

The one in need of Allah, the Exalted, Sa'id bin Ali bin Wahf Al-Qahtani. Written on 18/6/1414 AH.

1 - Treatment of Magic (Sihr)

Divine treatment for magic is of two categories:

The first category: What magic is warded off with before its occurrence, and from that:

1 - Fulfilling all obligations, abandoning all prohibitions, and repenting from all sins.

2 - Abundance in reading the Noble Quran, such that one makes a daily portion from it.

3 - Fortifying oneself with supplications, seeking refuge, and prescribed remembrances, and from that: "In the name of Allah, with Whose name nothing harms on earth..."

...nor in the sky, and He is the All-Hearing, the All-Knowing." (1)

(Recite this) three times in the morning and evening. And reciting Ayat al-Kursi after every prayer and before sleeping, and in the morning and evening. And reciting "Qul Huwa Allahu Ahad" (Surah Al-Ikhlas) and the Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas) three times in the morning and evening and before sleeping. And saying "La ilaha illallah wahdahu la sharika lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadir" (There is no god but Allah, alone, without partner. To Him belongs the dominion, to Him belongs the praise, and He is over all things competent).

(1) At-Tirmidhi, Abu Dawud, Ibn Majah, and see Sahih Ibn Majah 2/332. (2) See Al-Hakim, who graded it as Sahih, and Adh-Dhahabi agreed with him 1/562, and Sahih At-Targhib wat-Tarhib by Al-Albani 1/273, no. 658.

...a hundred times every day," (1) "and maintaining the remembrances of the morning and evening, and the remembrances after the prayers, and the remembrances of sleep, and waking up from it, and the remembrances of entering the house and exiting from it, and the remembrances of riding, and the remembrances of entering the mosque and exiting from it, and the supplication of entering the restroom and exiting from it, and the supplication for one who sees a person afflicted, and other than that. And I have mentioned much of that in 'Fortress of the Muslim' according to the situations, occasions, places, and times. And there is no doubt that maintaining..."

(1) Al-Bukhari 4/95, and Muslim 4/2071.

"...that is from the causes that prevent affliction by magic, the evil eye, and jinn, by the permission of Allah, the Exalted, and it is also among the greatest treatments after affliction by these calamities and others." (1)

"4 - Eating seven dates on an empty stomach in the morning, if possible; due to his saying, peace and blessings be upon him: 'Whoever begins his day with seven Ajwa dates will not be harmed by poison or magic on that day.'" (2)

(1) See: Zad al-Ma'ad 4/126, and Majmu' Fatawa of Allamah Ibn Baz 3/277, and see the ten causes by which the evil of the envious and the magician is warded off in the third section of Treatment of the Evil Eye, p. 108 of this book.

(2) Al-Bukhari with Al-Fath 10/247, and Muslim 3/1618.

"And the most complete is that it be from the dates of Medina, from what is between its two harrahs (lava fields), as in the narration of Muslim. And our esteemed Sheikh, the scholar Abdul Aziz bin Abdullah bin Baz, may Allah have mercy on him, believes that all dates of Medina possess this characteristic, due to the Prophet's saying, peace be upon him:

'Whoever eats seven dates from what is between its two labas (lava fields) when he begins his morning...' (the hadith) (1)

"As he also believes, may Allah have mercy on him, that this is hoped for whoever eats seven dates from other than the dates of Medina absolutely."

(1) Muslim 3/1618.

The Second Category: Treatment of Magic After its Occurrence, and it is of several types:

The First Type: Extracting and Nullifying it if its location is known through permissible methods according to Islamic law, and this is among the most effective treatments for the bewitched. (1)

The Second Type: Legal Ruqyah (Islamic supplication for healing), and from it: (2)

A - Crushing seven green lotus leaves between two stones or similar, then pouring enough water for bathing over them, and reciting into it:

"I seek refuge in Allah from the accursed Satan. Allah..."

(1) See: Zad al-Ma'ad 4/124, and Al-Bukhari with Al-Fath 10/132, and Muslim 4/1917, and Majmu' Fatawa Ibn Baz 3/228.

(2) See: Fath al-Haq al-Mubin fi 'Ilaj al-Sar' wa al-Sihr wa al-'Ayn, p. 138.

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (1)

"And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsely inventing. So the truth was established, and abolished was what they were doing. And they were overcome there and turned away humiliated, And the magicians fell down prostrating [in submission]."

(1) Surah Al-Baqarah, Verse: 255.

"They said, 'We have believed in the Lord of the worlds, The Lord of Moses and Aaron.'" (1)

"And Pharaoh said, 'Bring me every learned magician.' And when the magicians came, Moses said to them, 'Throw down whatever [you] are going to throw [down].' Then when they threw, Moses said, 'What you have brought is [mere] magic. Indeed, Allah will invalidate it. Indeed, Allah does not amend the work of corrupters. And Allah establishes the truth by His words, even if the criminals dislike it.'" (2)

"They said, 'O Moses, either you throw [first], or we will be the first to throw.' He said, 'Rather, you throw.' And when they threw, they bewitched the eyes of the people..."

(1) Surah Al-A'raf, Verses: 117-122. (2) Surah Yunus, Verses: 79-82.

"And [so] their ropes and their staffs seemed to him from their magic that they were moving [like snakes]. And Moses conceived within himself a fear. We said, 'Fear not; indeed, you are the highest. And throw what is in your right hand; it will swallow up what they have crafted.'

What they have crafted is but the trick of a magician, and the magician does not succeed wherever he comes.' So the magicians fell down prostrating. They said, 'We have believed in the Lord of Aaron and Moses.'" (1)

"In the name of Allah, the Most Gracious, the Most Merciful.

Say, "O disbelievers, I do not worship that which you worship. Nor do you worship that which I worship. Nor will I worship that which you have worshipped. Nor will you worship that which I worship. For you is your religion, and for me is my religion."

(1) Surah Ta-Ha, Verses: 65-70.

In the name of Allah, the Most Gracious, the Most Merciful.

Surah Al-Ikhlas (Chapter 112):

"Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

In the name of Allah, the Most Gracious, the Most Merciful.

Surah Al-Falaq (Chapter 113):

"Say, 'I seek refuge in the Lord of daybreak, From the evil of that which He created, And from the evil of darkness when it settles, And from the evil of the blowers in knots, And from the evil of an envier when he envies."

In the name of Allah, the Most Gracious, the Most Merciful.

Surah An-Nas (Chapter 114):

"Say, 'I seek refuge in the Lord of mankind, The Sovereign of mankind, The God of mankind, From the evil of the retreating whisperer, who whispers into the breasts of mankind, from among the jinn and mankind.'"

"And after reciting what has been mentioned into the water, one drinks from it three times and bathes with the remainder. By that, the ailment will cease, if Allah the Exalted wills. And if the need arises to repeat that two or more times, then there is no harm until the illness ceases. And it has been tried much, and Allah has benefited by it, and it is good for one who has been prevented from his wife." (1)

(1) See: Fatawa Ibn Baz 3/279, and Fath al-Majid p. 346, and As-Sarim al-Battar fi at-Tasaddi li as-Sahara al-Ashrar by Wahid Abdussalam pp. 109-117, where there is a beneficial and lengthy Ruqyah, beneficial if Allah the Exalted wills, and Musannaf Abdurrazzaq 11/13.

B - Recite Surah Al-Fatiha, Ayat al-Kursi, the last two verses of Surah Al-Baqarah, Surah Al-Ikhlas, and the Mu'awwidhatayn (Surah Al-Falaq and Surah An-Nas) three or more times, along with spitting lightly (dry spitting) and wiping the pain with the right hand. (1)

C - Comprehensive seeking of refuge, Ruqyah (supplications), and supplications:

1 - "I ask Allah, the Mighty, Lord of the Mighty Throne, to cure you" (seven times). (2)

Fath al-Bari 10/233.

(1) See: Al-Bukhari with Al-Fath 9/62, and Muslim 4/1723, and Al-Bukhari with Al-Fath 10/208.

(2) Abu Dawud 3/187, At-Tirmidhi 2/410, and see Sahih Al-Jami' 5/180 and 322.

2 - The sick person places his hand on the part of his body that is hurting him and says: "Bismillah" (In the name of Allah) three times, and says: "A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru" (I seek refuge in Allah and His power from the evil of what I find and fear) (seven times). (1)

3 - "Allahumma Rabba an-nas, adhibib al-ba's, washfi anta ash-shafi, la shifa'a illa shifa'uka, shifa'an la yughadiru saqama" (O Allah, Lord of mankind, remove the hardship and heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no disease behind). (2)

4 - "A'udhu bi kalimat Allah at-tammati min kulli shaytanin wa hammah, wa min kulli 'aynin lammah" (I seek refuge in the perfect words of Allah from every devil and poisonous pest, and from every harmful eye). (3)

(1) Muslim 4/1728.

(2) Al-Bukhari with Al-Fath 10/206, and Muslim 4/1721.

(3) Al-Bukhari with Al-Fath 6/408.

5 - "A'udhu bi kalimat Allah at-tammati min sharri ma khalaq" (I seek refuge in the perfect words of Allah from the evil of what He created). (1)

6 - "A'udhu bi kalimat Allah at-tammati min ghadabih wa 'iqabihi wa sharri 'ibadihi wa min hamazat ash-shayatin wa an yahdurun" (I seek refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the promptings of the devils and that they should attend me). (2)

7 - "A'udhu bi kalimat Allah at-tammati allati la yujawizuhunna barrun wa la fajirun min sharri ma khalaq, wa bara'a, wa dhara'a, wa min sharri ma yanzilu min as-sama', wa min sharri ma ya'ruju fiha, wa min sharri ma dhara'a fi al-ard, wa min sharri ma yakhruju minha" (I seek refuge in the perfect words of Allah which neither the righteous nor the wicked can surpass, from the evil of what He created, and

originated, and spread, and from the evil of what descends from the sky, and from the evil of what ascends therein, and from the evil of what He spread in the earth, and from the evil of what comes out of it).

(1) Muslim 4/1728.

(2) Abu Dawud and At-Tirmidhi, and see Sahih At-Tirmidhi 3/171.

...and from the evil of the trials of the night and the day, and from the evil of every night visitor, except a night visitor who brings good, O Most Merciful." (1)

8 - "Allahumma Rabba as-samawati as-sab'i wa Rabba al-'arshi al-'adheem, Rabbana wa Rabba kulli shay', faliqa al-habbi wan-nawa, wa munzila at-Tawrati wal-Injili wal-Qur'an, a'udhu bika min sharri kulli shay'in anta akhidhun bi-nasiyatih, anta al-awwalu fa-laysa qablaka shay', wa anta al-akhiru fa-laysa ba'daka shay', wa anta az-zahiru fa-laysa fawqaka shay', wa anta al-batinu fa-laysa dunaka shay'"

(O Allah, Lord of the seven heavens and Lord of the Mighty Throne, our Lord and Lord of everything, splitter of the grain and the date seed, and sender down of the Torah, the Gospel, and the Quran, I seek refuge in You from the evil of everything You seize by its forelock. You are the First, so there is nothing before You, and You are the Last, so there is nothing after You. You are the Manifest, so there is nothing above You, and You are the Hidden, so there is nothing below You.)

(1) Musnad Ahmad 3/119 with a Sahih (authentic) chain of narration, and Ibn As-Sunni no. 637, and see Majma' Az-Zawa'id 10/127.

9 - "Bismillah arqika min kulli shay'in yu'dhika, wa min sharri kulli nafsin aw 'ayni hasidin Allah yashfika, bismillah arqika" (In the name of Allah, I perform Ruqyah for you from everything that harms you, and from the evil of every soul or envious eye, may Allah cure you, in the name of Allah I perform Ruqyah for you). (2)

10 - "Bismillah yubrika, wa min kulli da'in yashfika, wa min sharri hasidin idha hasad, wa min sharri kulli dhi 'ayn" (In the name of Allah may He cure you, and from every disease may He heal you, and from the evil of an envier when he envies, and from the evil of every possessor of an eye). (3)

11 - "Bismillah arqika min kulli shay'in yu'dhika, min hasadi hasidin wa min kulli dhi..." (In the name of Allah I perform Ruqyah for you from everything that harms you, from the envy of an envier and from every possessor of...).

(1) Muslim 4/2084.

(2) Muslim from Abu Sa'id, may Allah be pleased with him, 4/1718.

(3) Muslim from Aisha, may Allah be pleased with her, 4/1718.

...eye, may Allah cure you." (1)

"These are the seeking of refuge, supplications, and Ruqyah (supplications for healing) with which one is treated from magic, the evil eye, and the touching of jinn, and all diseases. They are comprehensive and beneficial Ruqyah by the permission of Allah, the Exalted."

The Third Type: Evacuation with cupping (Hijama) in the location or limb where the effect of magic has appeared, if that is possible. And if it is not possible, what has been previously mentioned of treatment is sufficient, by the praise of Allah, the Exalted. (2)

(1) Sunan Ibn Majah from Ubadah bin As-Samit, may Allah be pleased with him, and see Sahih Ibn Majah 2/268.

(2) See: Zad al-Ma'ad 4/125, and there are types of treating magic after its occurrence that are permissible if they have been tried and have benefited. See: Musannaf Ibn Abi..."

The Fourth Type: Natural Remedies. There are beneficial natural remedies indicated by the Noble Quran and the purified Sunnah. If a person takes them with certainty, sincerity, and turning [to Allah], believing that the benefit is from Allah, Allah will benefit by them, if Allah the Exalted wills. Just as there are compound remedies from herbs and the like, which are based on experience, there is no objection in Islamic law to benefiting from them as long as they are not forbidden. (1)

And from the beneficial natural treatments, by the permission of Allah...

= Shaybah 7/386-387 and Fath al-Bari 10/233-234, and Musannaf Abdurrazzaq 11/13, and As-Sarim al-Battar pp. 194-200, and As-Sihr Haqiqatuhu wa Hukmuhi by Dr. Misfer al-Dumaini pp. 64-66.

(1) See: Fath al-Haq al-Mubin fi 'Ilaj al-Sar' wa al-Sihr wa al-'Ayn p. 139.

...the Exalted: honey (1), black seed (2), Zamzam water (3), rainwater, as stated by the Exalted: 'And We sent down blessed rain from the sky' (4), and olive oil; as stated by the Prophet ﷺ: 'Eat olive oil and anoint yourselves with it, for it is from a blessed tree' (5), and it has been proven through experience and use and recitation that it is the best oil (6), and from the remedies..."

(1) See: p. 142 of this book, and Fath al-Haq al-Mubin p. 140. (2) See: p. 141 of this book, and Fath al-Haq al-Mubin p. 141. (3) See: p. 143 of this book, and Fath al-Haq al-Mubin p. 144. (4) Surah Q, Verse: 9. (5) Ahmad in Al-Musnad 3/497, At-Tirmidhi, and Ibn Majah, and Al-Albani graded it Sahih in Sahih At-Tirmidhi 2/166. (6) See: Fath al-Haq al-Mubin fi 'Ilaj al-Sar' wa al-Sihr wa al-'Ayn p. 142.

Natural [Remedies]: Bathing, cleaning, and perfuming. (1)

2 - Treatment of the Evil Eye

Treatment of affliction with the evil eye is of several categories:

The First Category: Before Affliction, and it is of several types:

1 - Fortifying oneself and fortifying those who are feared for with prescribed remembrances, supplications, and seeking refuge, as in the first category of Treatment of Magic. (2)

(1) See: The previous reference, p. 145.

(2) See: p. 85 of this book.

2 - Supplication for one who fears or worries about being afflicted with the evil eye:

When one sees something pleasing in oneself, one's wealth, one's child, one's brother, or anything else, one should supplicate for blessings by saying:

"Masha Allah, there is no power except with Allah. O Allah, bless it."

This is based on the Prophet's ﷺ saying: "When one of you sees something pleasing in his brother, let him supplicate for blessings for him." (1)

3 - Concealing the good qualities of one who is feared to be afflicted with the evil eye.
(2)

(1) Muwatta Malik 2/938, Ibn Majah 2/1160, and Ahmad 4/447. See also: Sahih Ibn Majah 2/265. See also: Zad al-Ma'ad 4/170, and Al-Sarim al-Battar fi al-Tasaddi li al-Sahara al-Ashrar by Sheikh Wahid Abd al-Salam, pp. 229-252.

(2) See: Sharh al-Sunnah by al-Baghawi 13/116 and Zad al-Ma'ad 4/173.

Section Two: After affliction with the evil eye, which is of several types:

1 - If the one who inflicted the evil eye is known, he is commanded to perform ablution (wudu), and then the afflicted person should bathe with it. (1)

2 - Frequent recitation of "Qul Huwa Allahu Ahad" (Surah Al-Ikhlas), the Mu'awwidhatayn (Surahs Al-Falaq and An-Nas), Surah Al-Fatiha, Ayat al-Kursi, the concluding verses of Surah Al-Baqarah, and the supplications prescribed in Ruqyah (Islamic healing through Quran and supplications), along with blowing (spitting lightly) and wiping the area of pain with the right hand, as in the second type of treatment for magic, paragraph (c) of number 1-11. (2)

(1) See: Sunan Abi Dawood 4/9 and Zad al-Ma'ad 4/163. Also see: Al-Wiqayah wal-Ilaj min al-Kitab wal-Sunnah by Muhammad bin Shay'i, pp. 144-147.

(2) See page 96 of this book.

3 - Recite (Quran) into water with blowing (spitting lightly), then the sick person drinks from it and the rest is poured over him. (1) Or recite into oil and apply it. (2) If the recitation is done into Zamzam water, it is more complete if available. (3) Or rainwater. (4)

4 - There is no harm in writing verses from the Quran for the sick person, then washing it off and having him drink it. (5) This includes Al-Fatiha, Ayat al-Kursi, and the two verses...

(1) Sunan Abi Dawood 4/10, Thabit bin Qais did this.

(2) Musnad Ahmad 3/497, and see Silsilat al-Ahadith as-Sahihah 1/108, number 379.

(3) See: pages 78, 103, and 143 of this book.

(4) See: page 103 of this book.

(5) See: Zad al-Ma'ad by Ibn al-Qayyim 4/170 and Fatawa Ibn Taymiyyah 19/64.

The last two verses of Surah Al-Baqarah, "Qul Huwa Allahu Ahad" (Surah Al-Ikhlas), the Mu'awwidhatayn (Surahs Al-Falaq and An-Nas), and the supplications of Ruqyah as in the second type of treatment for magic, paragraphs (b) and (c) from numbers 1-11. (1)

Section Three: Implementing the means that repel the envious eye, which are as follows:

1 - Seeking refuge in Allah from its evil.

2 - Taqwa (piety) towards Allah and His protection by adhering to His commands and prohibitions. "Protect Allah, and He will protect you." (2)

(1) See page 96 of this book.

(2) At-Tirmidhi, and see Sahih At-Tirmidhi 2/309.

3 - Patience with the envious person and forgiving him, not fighting him, not complaining about him, and not letting oneself dwell on his harm.

4 - Trusting in Allah, for whoever trusts in Allah, He is sufficient for him.

5 - Not fearing the envious person and not filling one's heart with thoughts about him. This is one of the most beneficial remedies.

6 - Turning to Allah, being sincere to Him, and seeking His pleasure, the Exalted.

7 - Repenting from sins, for they give power to one's enemies over him, and whatever befalls you of...

...calamity is caused by what your hands have earned, and He pardons much. (1)

8 - Giving charity and doing good deeds as much as possible, for that has a remarkable effect in repelling affliction, the evil eye, and the harm of the envious person.

9 - Extinguishing the fire of the envious person, the transgressor, and the harm-doer by doing good to him. Whenever he increases in harm, evil, transgression, and envy towards you, increase in doing good to him, advising him, and being compassionate towards him. This is not granted except to one whose share of Allah is great.

(1) Surah Ash-Shura, verse 30.

10 - Purifying Tawhid (Oneness of God) and making it sincerely for the All-Mighty, the All-Wise, Who is the One by Whose permission alone nothing can harm or benefit. He, the Exalted, is the One Who encompasses all of that, and upon Him is the foundation of these means. Tawhid is the greatest fortress of Allah, whoever enters it is among the secure.

These are ten means by which the harm of the envious person, the one who inflicts the evil eye, and the sorcerer is repelled. (1)

(1) See: Bada'i' al-Fawa'id by Ibn al-Qayyim 2/238-245.

3 - Treatment of Jinn Possession of a Human

Treatment of the possessed person into whom a Jinn enters and possesses him is of two types:

First Type: Before Possession:

Prevention is by maintaining all obligatory duties and acts of worship, staying away from all forbidden things, repenting from all bad deeds, fortifying oneself with prescribed supplications, invocations, and seeking refuge (in Allah).

Second Type: Treatment After Jinn Entry:

This is done by the recitation of a Muslim who is in agreement...

his heart, his tongue, and his recitation (Ruqyah) for the possessed person. The greatest treatment is Ruqyah with Surah Al-Fatiha, Ayat al-Kursi, the last two verses of Surah Al-Baqarah, "Qul Huwa Allahu Ahad" (Surah Al-Ikhlas), "Qul A'udhu bi Rabbil-Falaq" (Surah Al-Falaq), and "Qul A'udhu bi Rabbin-Nas" (Surah An-Nas),

along with blowing (spitting lightly) on the possessed person and repeating that three times or more, and other Quranic verses, because the entire Quran is a healing for what is in the breasts, and a healing, guidance, and mercy for the believers. (2) And supplications...

(1) See: Sunan Abi Dawood 4/13-14, Ahmad 5/210, and Silsilat al-Ahadith as-Sahihah number 2028.

(2) See: Al-Fath ar-Rabbani Tartib Musnad al-Imam Ahmad 17/183.

...of Ruqyah, as in the second type of treatment for magic, paragraphs (b) and (c). (1)
And this treatment requires two things: the first from the side of the possessed person, by the strength of his soul, the sincerity of his turning to Allah, and the correct seeking of refuge (in Allah) upon which the heart and tongue agree. And the second is from the side of the healer, that he should also be like that, for the weapon depends on its wielder. (2)

(1) See: pages 69-100 of this book.

(2) See: A detailed and beneficial Ruqyah in As-Sarim al-Battar, pages 109-117, by Sheikh Wahid Abd al-Salam. And see: Zad al-Ma'ad 4/66-69, and Idah al-Haq fi Dukhul al-Jinni bil-Insi, and Ar-Radd 'ala man Ankara Dhaliq by Allamah Abdul Aziz bin Abdullah bin Baz, page 14.

And if the Adhan (call to prayer) is recited in the ear of the possessed person, it is good; because the Shaytan flees from that. (1)

4 - Treatment of Psychological Illnesses (2)

The greatest treatment for psychological illnesses and chest tightness is summarized as follows:

...and Fatawa Ibn Taymiyyah 19/65-9 and 24/276 and Al-Wiqayah wal-Ilaj min al-Kitab wal-Sunnah by Muhammad bin Shayi' pages 66-69, and see Kayfiyyat Tard al-Jinn min al-Bayt, Al-Wiqayah wal-Ilaj by Muhammad bin Shayi' page 59, and 'Alam al-Jinn wash-Shayatin by al-Ashqar page 130.

(1) See: Fath al-Haq al-Mubin fi 'Ilaj as-Sar'a was-Sihr wal-'Ayn page 112, and al-Bukhari number 574.

(2) See in that the reasons for expanding the chest in Zad al-Ma'ad 2/23-28, and Kitab al-Wasa'il al-Mufidah lil-Hayat as-Sa'idah by Allamah Abdur Rahman bin Nasir as-Sa'di.

1 - Guidance and Tawhid (Oneness of God), just as misguidance and shirk (associating partners with God) are among the greatest causes of chest tightness.

2 - The light of sincere faith that Allah casts into the heart of the servant, along with righteous deeds.

3 - Beneficial knowledge, for the more a servant's knowledge expands, the more his chest opens up and expands.

4 - Repentance and returning to Allah, may He be exalted, loving Him with all one's heart, turning to Him, and basking in His worship.

5 - Constant remembrance of Allah in every state and in every place, for remembrance has a wondrous effect in expanding the chest, and the bliss of the heart, and the removal of worry and grief.

6 - Kindness to people through various forms of kindness and benefiting them with what is possible. The noble and kindest person is the one with the most open heart, the purest soul, and the most blissful heart.

7 - Courage, for the courageous person has an open heart and a broad mind.

8 - Removing the inner corruption of the heart from blameworthy qualities that cause its constriction and torment, such as envy, hatred, malice, and enmity.

(1) "Dagh'l" of something refers to a defect in it that corrupts it.

Explanation of terms:

- **Ihsan** (إحسان): Kindness, excellence, doing good.
- **Dagh'l** (دغل): Inner corruption, hidden malice, deceit.
- **Inshirah as-Sadr** (انشراح الصدر): Openness of the chest/heart, a feeling of ease and contentment.

...and animosity, and transgression. And it has been established that he, upon him be peace and blessings, was asked about the best of people, and he said: 'Every Makhmoom heart, truthful of tongue.' They said: 'Truthful of tongue, we know that, but what is a Makhmoom heart?' He said: 'It is the pious, the pure, in whom there is no sin, no transgression, no malice, and no envy.'" (1)

"9 - Abandoning excessive looking, speaking, listening, mixing (with people), eating, and sleeping; for abandoning that is among the causes of opening the chest and the bliss..."

(1) Narrated by Ibn Majah, number 4216, and see Sahih Ibn Majah 2/411.

...of the heart, and the removal of its worry and grief.

10 - Engaging in any work or beneficial knowledge, for it distracts the heart from what troubles it.

11 - Focusing on the work of the present day and cutting off concern for the future and grief for the past. The servant strives in what benefits him in religion and worldly matters, asks his Lord for the success of his intention, and seeks His help for that. For that relieves worry and grief.

12 - Looking at those who are less fortunate than you, and do not look...

...at those who are more fortunate than you in well-being and its related aspects, and in provision and its related aspects.

13 - Forgetting the hardships that have passed, which one cannot reverse, and not thinking about them at all.

14 - If a servant is afflicted with a calamity, he should strive to alleviate it by considering the worst possible scenarios to which the matter might lead, and then defend against them to the best of his ability.

15 - Strength of heart and not being disturbed or agitated by illusions and fantasies brought about by bad thoughts, and not being angry, and not expecting the removal...

...of the beloved and the occurrence of the disliked, but rather entrusts the matter entirely to Allah, the Mighty and Majestic, while taking beneficial measures, and asking Allah for pardon and well-being.

16 - The heart's reliance on Allah, trust in Him, and good opinion of Him, the Exalted and Sublime; for the one who trusts in Allah is not affected by illusions.

17 - The wise person knows that his true life is a life of happiness and tranquility, and that it is very short, so he does not shorten it with worry and giving in to distress; for that is the opposite of a healthy life.

18 - If he is afflicted with something disliked, he compares it with the rest...

...of the blessings he has received, whether religious or worldly, and what has befallen him of hardship. Upon comparison, it becomes clear the abundance of blessings he enjoys. Similarly, he compares what he fears of harm happening to him with the many possibilities of safety, so he does not allow the weak possibility to overcome the many strong possibilities. Thus, his worry and fear disappear.

19 - He knows that the harm people inflict on him does not truly harm him, especially in malicious words, but rather harms them. So he does not pay attention to them or think about them, so that they do not harm him.

20 - He focuses his thoughts on what benefits him...

...in religion and worldly matters.

21 - That the servant should not seek thanks for the good deeds he has done and the kindness he has shown except from Allah, and should know that this is a transaction between him and Allah. So he should not care about the thanks of those he has favored. "We feed you only for the countenance of Allah, we wish not from you reward or gratitude." (1)

This is especially emphasized in dealing with family and children.

22 - Keeping beneficial matters in sight and working to achieve them, and not paying attention to harmful matters, so that he does not occupy his mind with them.

(1) Surah Al-Insan, Verse 9.

...nor his thought.

23 - Decisively completing tasks in the present and freeing oneself in the future, so that one approaches future tasks with strength of thought and action.

24 - Choosing from beneficial actions and beneficial knowledge the most important, then the next most important, especially that which one has a strong desire for. One should seek Allah's help for that, then seek consultation. When the benefit is ascertained and one has resolved, one should rely on Allah.

25 - Speaking of Allah's apparent and hidden blessings; for knowing them and speaking of them, Allah repels thereby...

...worry and grief, and motivates the servant to gratitude.

26 - Dealing with one's spouse, relatives, and everyone with whom you have a relationship. If you find a fault in them, acknowledge their good qualities and compare them. By observing this, companionship lasts and the chest opens up (i.e., one feels relief). "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another." (1)

27 - Supplicating for the rectification of all matters, and the greatest of that is: "O Allah, rectify for me my religion which is the safeguard of my affairs, and my worldly life wherein is my livelihood..."

(1) Muslim 2/1091.

...and my Hereafter, to which is my return. And make life an increase for me in every good, and death a rest for me from every evil." (1) And likewise, "O Allah, Your mercy I hope for, so do not leave me to myself for the blink of an eye, and rectify for me all my affairs, there is no god but You." (2)

28 - Jihad in the path of Allah, due to his saying, upon him be peace and blessings: "Strive in the path of Allah; for Jihad in the path of Allah is a gate from the gates of Paradise by which Allah saves from worry and grief." (3)

(1) Muslim 4/2087. (2) Abu Dawood 4/324, and Ahmad 5/42. (3) Ahmad 5/314, 316, 319, 326, 330, and Al-Hakim, who authenticated it, and Adh-Dhahabi agreed with him 2/75.

These means and methods are a beneficial treatment for psychological illnesses, and among the greatest treatments for psychological anxiety, for those who ponder them and act upon them with sincerity and devotion. Some scholars have treated many cases and psychological illnesses with them, and Allah has benefited greatly through them." (1)

5 - Treatment of Ulcers and Wounds

When a person complained to the Messenger of Allah (peace be upon him) or had an ulcer or wound, he would say with his finger like this"—and Sufyan placed his index finger on the ground—"then..."

(1) See the introduction of "Al-Wasa'il al-Mufidah" (The Beneficial Means), fifth edition, page 6. Note: The image is cut off at the end of the second section, so the full treatment method is not included.

...he raised it and said, 'In the name of Allah, the soil of our land with the saliva of some of us, our sick will be healed by the permission of our Lord.'" (1)

"And the meaning of the hadith is that he would take some of his own saliva on his index finger, then place it on the soil, and some of it would stick to it. Then he would wipe it on the injured or sick area and say this statement while wiping." (2)

(1) Al-Bukhari with Al-Fath 10/206, and Muslim 4/1724, number 2194.

(2) See: Sharh al-Nawawi ala Sahih Muslim 14/184 and Fath al-Bari 10/208. And see a comprehensive explanation of the hadith in Zad al-Ma'ad 4/186-187.

6 - Treatment of Calamity

1 - "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed, that, for Allah, is easy—[This is] so that you may not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful." (1)

2 - "No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things." (2)

(1) Surah Al-Hadid, verses 22, 23. (2) Surah At-Taghabun, verse 11.

3 - "There is no servant who is afflicted with a calamity and says: 'Indeed, to Allah we belong and to Allah we shall return. O Allah, reward me for my affliction and replace it with something better,' except that Allah rewards him for his affliction and replaces it with something better." (1)

4 - "When the child of a servant dies, Allah says to His angels: 'Have you taken the child of My servant?' They say, 'Yes.' He says: 'Have you taken the fruit of his heart?' They say, 'Yes.' He says: 'What did My servant say?' They say: 'He praised You and said "Indeed, to Allah we belong and to Allah we shall return."'" Then Allah says: 'Build for My servant a house in Paradise and name it the House of Praise.'" (3)

(1) Muslim 2/633.

(2) Meaning: He said: "Alhamdulillah (Praise be to Allah), Inna lillahi wa inna ilayhi raji'un (Indeed, to Allah we belong and to Allah we shall return)."

(3) At-Tirmidhi, and see: Sahih At-Tirmidhi 1/298.

5 - Allah, the Exalted, says: "There is no reward for My believing servant with Me if I take his beloved one from the people of this world and he seeks reward (from Me), except Paradise." (1)

6 - And he, upon him be peace and blessings, said to a man whose son had died: "Would you not like that you do not come to a gate of Paradise except that you find him waiting for you?" (2)

7 - Allah, the Mighty and Majestic, says: "If I afflict My servant with his two beloved ones and he is patient and seeks reward (from Me), I will compensate him for them with Paradise." He means his eyes. (3)

(1) Al-Bukhari with Al-Fath 11/242.

(2) Ahmad and An-Nasa'i, and its chain of narration meets the conditions of authenticity, and Al-Hakim and Ibn Hibban authenticated it. See: Fath al-Bari 11/243.

(3) Al-Bukhari with Al-Fath 10/116. And what is between the brackets is from...

8 - "There is no Muslim who is afflicted with any harm, whether it be sickness or anything else, except that Allah removes his sins because of it, as a tree sheds its leaves." (1)

9 - "There is no Muslim who is pricked by a thorn or anything greater than that, except that a degree is written for him because of it and a sin is erased from him." (2)

10 - "No fatigue (3) or exhaustion (4) or illness or sadness befalls a believer..."

...Sunan At-Tirmidhi, see Sahih At-Tirmidhi 2/286. (1) Al-Bukhari with Al-Fath 10/120 and Muslim 4/1991. (2) Muslim 4/1991. (3) "Wasab": Persistent pain. And from it is His saying, the Exalted: "And for them is a lasting punishment," meaning persistent and constant. See Sharh An-Nawawi 16/130. (4) "Nasab": Exhaustion.

...no worry (1) befalls him except that his sins are expiated by it." (2)

11 - "Indeed, the greatness of the reward is proportional to the greatness of the trial, and indeed, when Allah loves a people, He tests them. So whoever is pleased (with Allah's decree), for him is (Allah's) pleasure, and whoever is displeased, for him is (Allah's) displeasure." (3)

12 - "...and affliction will continue to befall the servant until he leaves him walking on the earth with no sin upon him." (4)

(1) It is said "yahummuhu" with a fatha on the ya and a damma on the ha, and it is said "yahimmuhu" with a damma on the ya and a fatha on the ha, meaning: it grieves him, and both are correct. See Sharh An-Nawawi 16/130.

(2) Muslim 4/1993.

(3) At-Tirmidhi and Ibn Majah, and see Sahih At-Tirmidhi 2/286.

(4) At-Tirmidhi and Ibn Majah, and see Sahih At-Tirmidhi 2/286.

7 - Treatment of Worry and Grief

1 - There is no servant who is afflicted with worry or grief and says:

"O Allah, I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your hand. Your command over me is ever executed and Your decree over me is ever just. I ask You by every name that You have named Yourself with, or revealed in Your Book, or taught to any of Your creation, or kept exclusively in the knowledge of the unseen with You, to make the Quran the spring of my heart, the light of my chest, the remover of my grief, and the reliever of my worry," except that Allah will remove his grief and worry..."

Explanation of terms:

- Allahumma (اللَّهُمَّ): O Allah (a vocative form of Allah)
- 'Abduka (عَبْدُكَ): Your servant
- Ibnu 'abdiya (ابن عَبْدِكَ): Son of Your servant
- Ibnu amatika (ابن أَمْتَكَ): Son of Your maidservant
- Nasiyati biyadik (نَاصِيَتِي بِيَدِكَ): My forelock is in Your hand (meaning: I am completely under Your control)
- Madin fiyya hukmuka (مَاضٍ فِي حُكْمِكَ): Your command over me is ever executed
- 'Adlun fiyya qada'uka (عَدْلٌ فِي قَضَاوْكَ): Your decree over me is ever just
- As'aluka bikulli ismin huwa lak (أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ): I ask You by every name that belongs to You
- Sammayta bihi nafsaka (سَمَيَّتْ بِهِ نَفْسَكَ): You have named Yourself with
- Aw anzaltahu fi kitabika (أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ): Or revealed in Your Book
- Aw 'allamtahu ahadan min khaliqika (أَوْ عَلَمْتَهُ أَحَدًا مِنْ خَلْقِكَ): Or taught to any of Your creation

- Aw ista'tharta bihi fi 'ilmi al-ghaybi 'indaka (أو استأثرت به في علم الغيب عنك): Or kept exclusively in the knowledge of the unseen with You
- An taj'ala al-qur'ana rabi'a qalbi (أن تجعل القرآن ربيعاً قلبي): To make the Quran the spring of my heart
- Wa nura sadri (ونور صدري): And the light of my chest
- Wa jalaa'a huzni (وجلاء حزني): And the remover of my grief
- Wa dhahaba hammi (وذهاب همي): And the reliever of my worry
- Illa adh-haba Allahu huznahu wa hammahu (إلا أذهب الله حزنه وهمه): Except that Allah will remove his grief and worry.

...And He will replace it for him with joy." (1)

2 - "O Allah, I seek refuge in You from worry and sorrow, from weakness and laziness, from cowardice and miserliness, from the burden of debt, and the oppression of men." (2)

8 - Treatment of Distress

1 - "There is no god but Allah, the Great, the Gentle. There is no god but Allah, the Lord of the Mighty Throne. There is no god but Allah, the Lord of the heavens and the earth, and the Lord of the Noble Throne." (3)

(1) Ahmad 1/391 and Al-Albani authenticated it.

(2) Al-Bukhari 7/158. The Messenger of Allah (peace be upon him) used to frequently make this supplication. See Al-Bukhari with Al-Fath 11/173.

(3) Al-Bukhari 7/154 and Muslim 4/2092.

2 - "O Allah, I hope for Your mercy, so do not leave me to myself even for the blink of an eye. Rectify for me all of my affairs. There is no god but You." (1)

3 - "There is no god but You, Glory be to You, indeed, I have been of the wrongdoers." (2)

4 - "Allah, Allah is my Lord, I associate nothing with Him." (3)

9 - Treatment of the Sick Person by Himself

"Place your hand on the part of your body that is in pain..."

(1) Abu Dawud 4/324 and Ahmad 5/42, and Al-Albani and Abd al-Qadir al-Arna'ut graded it as good (hasan).

(2) At-Tirmidhi 5/529 and Al-Hakim, who authenticated it, and Adh-Dhahabi agreed with him. 1/505 and see Sahih At-Tirmidhi 3/168.

(3) Narrated by Abu Dawud 2/87, and see Sahih Ibn Majah 2/335, and see Sahih At-Tirmidhi 4/196.

10 - Treatment of the Sick During Visitation

"Whenever a Muslim visits a sick person whose time (of death) has not come yet and says seven times: 'I ask Allah, the Great, the Lord of the Mighty Throne, to cure you,' he will be cured." (2)

11 - Treatment of Anxiety and Fear During Sleep

"I seek refuge in Allah's perfect words from His anger..."

(1) Muslim 4/1728.

(2) Narrated by At-Tirmidhi and Abu Dawood, and see Sahih At-Tirmidhi 2/210 and Sahih al-Jami' 5/180.

...and His punishment, and the evil of His servants, and from the incitements of the devils and that they should attend me." (1)

12 - Treatment of Fever

He (peace and blessings be upon him) said: "Fever is from the heat of Hell, so cool it with water." (2)

13 - Treatment of Stings and Bites

1 - Surah Al-Fatiha is recited with gathering saliva and spitting it on the sting. (3)

(1) Abu Dawood 4/12 and see Sahih At-Tirmidhi 3/171.

(2) Al-Bukhari with Al-Fath 10/174 and Muslim 4/1733.

(3) Al-Bukhari with Al-Fath 10/208.

2 - It is wiped with water and salt along with the recitation of: "Say, O disbelievers," and the Mu'awwidhatayn (Surahs Al-Falaq and An-Nas). (1)

14 - Treatment of Anger

Treatment of anger is done in two ways:

The first way: Prevention

And it is achieved by avoiding the causes of anger, and among these causes are pride, self-admiration, boasting, blameworthy greed, inappropriate joking, jesting, and the like.

(1) At-Tabarani in Al-Mu'jam As-Saghir 2/830, and see Majma' Az-Zawa'id 5/111, and its chain of narration is good (hasan).

The Second Way: Treatment When Anger Occurs

And it is limited to four types:

1 - Seeking refuge in Allah from the accursed Satan.

2 - Performing ablution (wudu).

3 - Changing the state in which the angry person is:

By sitting down, reclining, going out, refraining from speaking, or other such actions.

4 - Recalling what has been mentioned regarding suppressing anger and the reward for it, and what has been mentioned regarding the consequence of anger, which is humiliation. (1)

(1) See this detailed explanation with its authentic evidence in "Afa'at al-Lisan" (The Evils of the Tongue), pages 110-112, and "Al-Hikma fi ad-Da'wa ila Allah" (Wisdom in Calling to Allah), pages 64-66, by the author.

15 - Treatment with Black Seed (Nigella Sativa)

He (peace and blessings be upon him) said: "In the black seed is a cure for every disease except death."

Ibn Shihab said: "As-Sam (السم) means death, and the black seed is 'Ash-Showniz' (الشونيز)." And the black seed is very beneficial. And his saying, "a cure for every disease," is like the saying of the Exalted: "Destroying everything by command of its Lord" (2), meaning everything that accepts destruction and its like. (3)

(1) Al-Bukhari with Al-Fath 10/143, and Muslim 1735. (2) Surah Al-Ahqaf, Verse 25. (3) Zad al-Ma'ad 4/297, and see: Medicine from the Book and Sunnah.

16 - Treatment with Honey

1 - Allah, the Mighty and Majestic, said in mentioning the bees:

"There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought." (1)

2 - And he (peace and blessings be upon him) said: "The cure is in three things: a cut of a copper, a drink of honey, or cauterization with fire, and I forbid my nation from cauterization." (2)

For the scholar Muwaffaq al-Din Abd al-Latif al-Baghdadi, page 88.

(1) Surah An-Nahl, Verse 69.

(2) Al-Bukhari with Al-Fath 10/137, and see the benefits of honey in Zad al-Ma'ad 4/50-62 and Medicine from the Book and Sunnah by the scholar Muwaffaq al-Din Abd al-Latif al-Baghdadi, pages 129-136.

17 - Treatment with Zamzam Water

1 - He (peace and blessings be upon him) said regarding Zamzam water: "It is blessed, it is food that satisfies hunger [and a cure for sickness]." (1)

2 - And the Hadith of Jabir, elevating it (to the Prophet): "Zamzam water is for whatever it is drunk for." (2)

3 - And it is narrated about him (peace and blessings be upon him) that he used to carry Zamzam water in water skins and containers, and he would pour it on the sick.

(1) Muslim 4/1922 and what is between the brackets is found in Al-Bazzar, Al-Bayhaqi, and At-Tabarani, and its chain of narration is authentic. See: Majma' Az-Zawa'id 3/286.

(2) Narrated by Ibn Majah and others, and see: Sahih Ibn Majah 2/183, and Irwa' al-Ghalil 4/320.

...and gives them to drink." (1) Ibn al-Qayyim, may Allah have mercy on him, said: "I and others have tried seeking healing with Zamzam water and have seen amazing things. I was healed from several diseases by its permission." (3)

18 - Treatment of Heart Diseases

The hearts are of three types:

1 - A sound heart: It is the one that will be saved on the Day of Resurrection only if one comes to Allah with it. Allah the Exalted says:

(1) At-Tirmidhi and Al-Bayhaqi 5/202, and see Sahih At-Tirmidhi 1/284, and Silsilat al-Ahadith as-Sahihah by Al-Albani 2/572, number 883, and Zad al-Ma'ad 4/392.

(2) And other than the people of Hijaz say: "Fabara'tu" (فَبَرَأْتُ). See: An-Nihayah fi Gharib al-Hadith 1/111.

(3) Zad al-Ma'ad 4/393 and 178.

...the Day when there will not benefit [anyone] wealth or children, But only one who comes to Allah with a sound heart." (1)

And the sound heart is the one that is free from every desire that contradicts the command and prohibition of Allah, and from every doubt that opposes His information. So it is free from the worship of anything besides Him, and it is free from taking as a judge anyone other than His Messenger (peace be upon him).

In summary, the sound and healthy heart is the one that is free from having any association with other than Allah in any way. Rather, its worship is purely for Allah: in intention, love, trust, repentance, and submission.

(1) Surah Ash-Shu'ara, verses 88, 89.

...and fear, and hope, and his deeds are purely for Allah. If he loves, he loves for Allah, and if he hates, he hates for Allah, and if he gives, he gives for Allah, and if he withholds, he withholds for Allah. His entire concern is for Allah, his entire love is for Allah, his intention is for Him, his body is for Him, his deeds are for Him, his sleep is for Him, his wakefulness is for Him, and his speech and the speech about Him are more beloved to him than any other speech. And his thoughts revolve around what pleases Him and what He loves. We ask Allah the Exalted for this heart.

2 - The dead heart: It is the opposite of the first and it is..."

(1) See: Ighathat al-Lahfan min Masayid ash-Shaytan by Ibn al-Qayyim, may Allah have mercy on him, 1/71 and 73.

...the one who does not know his Lord, nor worships Him according to His command and what He loves and is pleased with. Rather, he stands with his desires and pleasures, even if in them is the displeasure and anger of his Lord. So he is enslaved to other than Allah: in love, fear, hope, contentment, displeasure, glorification, and humiliation. If he hates, he hates for his own desire, and if he loves, he loves for his own desire, and if he gives, he gives for his own desire, and if he withholds, he withholds for his own desire. So desire is his leader, lust is his guide, ignorance is his driver, and heedlessness is his mount. We seek refuge in Allah from this heart.

(1) See: The previous reference 1/9.

3 - The sick heart: It is a heart that has life, but it also has an illness. So it has two sources that nourish it, one at a time and then the other, and it follows whichever of them prevails.

It has within it love for Allah the Exalted, faith in Him, sincerity towards Him, and reliance upon Him: this is the source of its life.

And it has within it love for desires, eagerness to attain them, envy, pride, conceit, love of superiority, corruption on earth through leadership, hypocrisy, showing off, stinginess, and miserliness: this is the source of its destruction and ruin.

We seek refuge in Allah from this heart.

(1) See: Ighathat al-Lahfan 1/9.

The treatment of the heart from all its diseases is contained in the Noble Quran.

Allah the Exalted says:

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." (1)

"And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (2)

And the diseases of the hearts are of two types:

A type that its owner does not feel pain from in the present, and it is the disease of ignorance, doubts, and uncertainties.

(1) Surah Yunus, Verse 57. (2) Surah Al-Isra, Verse 82.

And this is the greatest of the two types in pain, but due to the corruption of the heart, one does not feel it.

And a type: a disease that is painful in the present, such as worry, grief, sadness, and anger. And this disease may be removed by natural remedies by removing its causes and other such things." (1)

"And the treatment of the heart is by four matters:

The first matter: by the Noble Qur'an; for it is a cure for what is in the chests of doubt, and it removes what is in them of polytheism and the filth of disbelief, and diseases..."

(1) See: Ighathat al-Lahfan 1/44.

...doubts, and desires, and it is guidance for whoever knows the truth and acts upon it, and mercy for what the believers obtain through it of immediate and deferred reward: "Is one who was dead and We gave him life and made for him light by which

he walks among the people like one whose example is [like one] in darknesses, not being able to emerge from it?" (1)

The Second Matter: The heart needs three things:

(a) What preserves its strength, and that is by faith, righteous deeds, and performing acts of obedience."

(1) Surah Al-An'am, Verse 122.

(b) Abstinence from Harmful Things, which is by avoiding all sins and types of disobedience.

(c) Emptying oneself of every harmful substance, which is by repentance and seeking forgiveness.

The Third Matter: Treating the disease of the heart from the soul's dominance over it:

It has two treatments: holding it accountable and opposing it. And holding it accountable is of two types:

A - A type before the action, and it has four stages:

1 - Is this action within his ability?

2 - Is doing this action better for him than leaving it?

3 - Is this action intended for the sake of Allah?

4 - Is this action aided and supported, and does it have helpers who will assist and support him if the action needs helpers? If the answer is yes, he proceeds; otherwise, he never proceeds with it.

B - A type after the action, and it is of three types:

1 - Holding oneself accountable for an act of obedience in which one has fallen short regarding the rights of Allah the Exalted, and has not performed it in the required manner. Among the rights of Allah the Exalted are: sincerity, sincerity of advice, following the Sunnah, witnessing the state of excellence (ihsan), witnessing the favor of Allah upon him in it, and witnessing one's shortcomings after all of that.

2 - Holding oneself accountable for every action whose omission would have been better than its performance.

3 - Holding oneself accountable for a permissible or customary matter that one did not do, and [asking] whether one intended Allah and the Hereafter by it, thus being a gainer, or intended the world by it, thus being a loser.

**And the sum of that is to hold oneself accountable firstly for the obligatory duties, then to complete them if they were deficient, then to hold oneself accountable for the prohibitions, and if one knows that one has committed something from them, one should rectify it by repentance and seeking forgiveness, then for what one has done...
...with its limbs, then for heedlessness." (1)**

The Fourth Matter: Treating the disease of the heart from the dominance of Satan over it:

Satan is the enemy of man, and deliverance from him is by what Allah has prescribed of seeking refuge (ta'awwudh). And the Prophet (peace and blessings be upon him) combined seeking refuge from the evil of the soul and the evil of Satan. He (peace and blessings be upon him) said to Abu Bakr: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, Lord of all things and their Owner, I bear witness that there is no god but You, I seek refuge in You from the evil of my soul and from the evil..."

(1) See: Ighathat al-Lahfan 1/136.

...of Satan and his polytheism, and that I commit evil against myself or bring it upon a Muslim. Say it when you wake up, when you enter the evening, and when you take to your bed." (1)

"And seeking refuge (ta'awwudh), reliance (tawakkul), and sincerity (ikhlas) prevent the dominion of Satan." (2)

"And may Allah send blessings and peace upon His servant and Messenger Muhammad, and upon all his family and companions, and those who follow them in goodness until the Day of Judgment."

(1) At-Tirmidhi and Abu Dawood, and see: Sahih At-Tirmidhi 3/142.

(2) See: Ighathat al-Lahfan 1/145-162.

Endnote

As this translation comes to a close, I extend a heartfelt prayer that we may all be gathered in the company of our friends, our loved ones, and the loved ones of our loved ones in the gardens of eternal peace. May our reunion be one of joy, free from sorrow and separation, where every greeting is met with warmth, and every embrace is one of love.

To you, dear reader, I wish the same—may you be blessed with goodness in this world and the next, and may your path be illuminated with mercy, guidance, and endless grace. If we do not meet in this life, then I pray that we meet in a place where no farewells are spoken, and where hearts are filled only with tranquility and delight.

May peace, mercy, and blessings be upon you.